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her mountains, though far more precious, and that much more remains behind than has ever been taken away.

We hope that Mr. Lumholtz' work among the Australians is not ended, and that he may be afforded further opportunities of pursuing his investigations. He is peculiarly fitted for an explorer. He possesses youth, strength, a good digestion, a "strong stomach," a resolute purpose, a Norseman's valor, an enthusiastic love for his work, and, above all, a clear understanding of the peculiar difficulties which beset the path of the ethnographer. Who that has ever wrestled in spirit with the wily savage to win from him the secrets of his heart will not agree with the opinions expressed in the first paragraph on page 228, which he closes by saying: "The best information is secured by paying attention to their own conversations. If you ask them questions they simply try to guess what answers you would like and then they give such responses as they think will please you. This is the reason why so many have been deceived by the savages, and this is the source of all the absurd stories about the Australian blacks."

W. MATTHEWS.

*La France Préhistorique d'après Les Sépultures et les Monuments
par Émile Cartailhac, Paris, 1889.*

The director of the well-known review, *Matériaux pour l'Histoire primitive de l'Homme*, gives the result of many years of labor in this volume of 336 octavo pages with 162 illustrations in the text. While its title restricts its scope to the territory of France and its line of prehistoric researches to sepulchral and monumental remains, those are introduced by a general discussion on the antiquity of man and the primitive stages of his culture. Also throughout the volume comparisons and parallels taken from all parts of the world are presented in illustration and explanation of the topics under immediate examination. The author announces that the present monograph, devoted exclusively to the age of stone, will be followed by one upon the early part of the metallic age.

The most marked characteristic of the work is that it is not confined to a statement of facts more or less definitely ascertained, as is the usual course in treatises intended for simple tuition, but that it

directs at least equal attention to the still uncertain problems upon which the continued efforts of intelligent students may profitably be engaged. The author emphatically professes as his guiding principle that all theories, of whatever apparent value, should retain only a provisional character. He declares that the essential mode of reaching the truth is to make avowal of ignorance, and that the definition of the boundaries of the unknown is the first step in the promotion of discovery. This cautious and philosophic attitude is in marked contrast to the haste and dogmatism which have been shown in some other treatises on prehistoric man. It is illustrated in his judicious, and indeed judicial, discussion of the two so-called Canstadt and Cro-Magnon races, which he concludes by a note of warning on the impossibility of forming valid reasoning from the small number of crania available for study. Granting the races as once distinct, their marches and counter-marches in migrations would necessarily have involved the frequent marriage of the male invaders with the women of the invaded people, and hence hybridization. Intricate mathematical devices for the study of prehistoric man have been unproductive in result. Paleontologists have not found such devices to be necessary in the classification of fossil animals. In every recent year new instruments of precision have been invented for the comparative mensuration of all the bones of man, and cranial measurement has been refined to such an extent as to require eighty groups of figures for its record, yet all with dubious advantage.

Perhaps the most positive, and at the same time the most useful general remarks made by the author on a controverted theme, are on the length of the neolithic age. These remarks suggest the mobility of peoples and their propagation by dispersal as distinct from their migrations in bodies, during the neolithic age. The gradual results of immigration and emigration and of intertribal connection would account for much of what has been attributed, in a loose and grandiose style, to cataclysmic irruptions and convulsions. The causes of change in population which are now in operation were, with proper allowance for differing conditions, in operation in prehistoric times. But, as the author infers, such views require the admission that the neolithic period was of much longer duration than has generally been granted to it in the anthropologic chronology.

This excellent work will be more appreciated by the general student than by specialists, for the reason that specialists are not often philosophic.

GARRICK MALLERY.

Pawnee Hero Stories and Folk-Tales with Notes on the Origin, Customs, and Character of the Pawnee People, by George Bird Grinnell. New York Forest and Stream Publishing Company, 1889.

It has long been known that our Indians possessed a rich store of hero tales and mythology, and that by the narration of these their winter camp-fires were enlivened, the brave deeds done by their warriors were handed down, and the mythical explanation of things were perpetuated from generation to generation. A vast number of these stories have been gathered from time to time by travelers and by students. As repeated by the former the tales are but too often the skeletons of the full narrations, while the literal translations of the professed student, though of great value to the linguist, are by no means so well adapted to the wants of the ordinary reader.

The present volume, therefore, will be welcome to a large class, both because the author's long and intimate acquaintance with the Pawnees enables him to speak whereof he knows, while his literary skill enables him to present his subject in a most attractive style. The author has seized the opportunity to preserve these stories, none too soon, for the tribe has woefully diminished of late years. When he knew them on the Loup Fork, in Nebraska, in 1870, they numbered 3,000, while now they number but about 800. The knowledge of the old traditions and of the myths disappear almost as rapidly, and to delay their collection means to lose much of the aboriginal flavor. White influence has already had a marked effect upon many of the customs and beliefs, as appears by the author's statement of Pawnee faith in one supreme deity, a belief which, in the case of no tribe, antedated contact with the European.

The folk-tales selected are of peculiar interest, and some of them doubtless date back to a remote period, though from the nature of their character such stories alter somewhat with each generation. Being in their essential character Indian philosophy—*i. e.*, an attempt to explain the nature and causes of phenomena, they in-